

order at Christ Church when John Massey, the
popish dean,
said vespers in the chapel in Canterbury
Quadrangle. When
the High Commission expelled twenty-five
fellows of
Magdalen, Charnock, the new vice-president,
gave notice
that mass would be said in the chapel,
whereupon, according
to Wood, ' people resorted to that place more
than ordinary
to fill up the chappel/ ¹ Moreover the new
Roman Catholic
fellows appointed were jeered at whenever they
appeared in
the streets, and even in their own grounds, so
that they had
to close all the gates leading to the walks.
Thus by the
beginning of 1688 the excitement and
resentment at Oxford
had risen higher than elsewhere. On June 3,
1688, the day
appointed for the second reading of the
Declaration of
Indulgence, only one minister in Oxford obeyed
the royal
order. On June 10, the birthday of the Prince
of Wales,
there were no celebrations at Oxford except by
papists or
officers. It is significant of the temper of
Oxford that
James, like Cromwell before him, found it
necessary to
quarter troops there.

The spirit which James had aroused at Oxford
was gradually
diffused over the country. He made it
difficult for a
Tory to be both a churchman and a royalist,
and, appar-
ently much to the King's surprise, loyalty to
the monarchy
yielded to loyalty to the Church. The diaries of
Tories like

John Evelyn and Sir John Reresby revealed the progress from criticism to disapproval and from disapproval of the King's policy to acceptance of a new king. Macaulay used both works, but he scarcely extracted the full value from either, and anyone wishing to trace the development of public opinion would find them admirable supplements to Wood.

There was a group of moderate opponents of James,

¹ Ibid. pp. 209, 254.